

BIBLE SOCIETY RECORD



ALLIES OF THE BIBLE

The saddle bags of the pioneer preachers were dedicated to the distribution of the Book. The bags pictured above are over sixty years old and are prized as sacred relics of a former and heroic generation.

(Picture used by courtesy of the *Northwestern Christian Advocate*, the father of whose editor was the owner of the saddle bags)

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Better Days for Central America

By Rev. R. R. Gregory, Agency Secretary

Not many of our Agency Secretaries can inspect the work of the Bible Society in four nations on a single trip. But, then, not all nations are as small as some of our Central American neighbors. Mr. Gregory's account of his trip will be read with interest. Investments in religious work in these republics promise splendid results in the future.

HONDURAS was first on my itinerary. I took the trip that Mr. Jordan so graphically describes in the 1919 *Annual Report*—one “full of thrills.” I spent seven days in Honduras, preaching for the Central American Mission twice, and for the Quaker Mission twice. I also visited the recently arrived Baptist missionary and the Seventh-Day Adventist Mission. It happened that Mr. Hocking, who worked for us several years, was at Tegucigalpa and getting ready to open up independent work in the northern part of Honduras under the Free Brethren Church of England. I arranged with him to take two boxes of Bibles and portions with him, and also to visit the Atlantic Coast places of Honduras and report to us. He is very familiar with those places, and I felt it a wise investment to pay a part of his expenses on that trip.

Next I visited El Salvador and remained there eleven days. I arrived on Sunday morning at San Miguel, but found the Rev. Mr. Humphrey, of the Baptist Mission, away on vacation. I told several of the members at Sunday school that I would be glad to hold an evening service. We had a good turnout that evening. Next day I visited another town one hundred miles north, where there were Mr. Humphrey and another missionary of the Central American Mission. I preached that evening, and next day took auto for San Salvador. (This year the railroad will be joined with the capital and then one can travel through the entire length of the republic by rail.) The Baptists have a good work there, and I preached twice at their mission and once for the Central American Mission.

I spent a day and a half going through the stock of our correspondent there, and found lots of old stock. I made arrangements to have a lot of it disposed among several of the missionaries, as it is better to get rid of old stock and then fill up with new books.

From El Salvador I took a steamer at Acajutla for San Jose, Guatemala. Altogether I spent thirteen days in the republic. At the capital I made my headquarters in one of the rooms of Mr. Hayter's quarters. Mr. Allison, of the Presbyterian Mission, arranged this for me. I took my meals at the hotel.

I preached for Mr. Allison, and at one of the services they took a special collection for the Bible work, which netted \$12. I visited another station ninety-five miles toward the Atlantic side, and was going to visit the Quaker work at Chiquimula, but two of the missionaries being out on an itinerary trip I did not go. I held three services at Zacapa, and, by the way, made a friend of the missionary's son because I milked a cow for him. I still have to find the boy who likes that job.

When I left for the capital, the railroad men had gone on strike. The train bound for the capital was anxious to proceed, but the train for the port would not leave and at the same time did not wish to switch on a side track to let us pass. After hours of parleying, we passed on. At about ten o'clock that night we arrived at a burned bridge and were told to get out and walk to the other side, where another train would meet us. We waited there more than an hour, sitting on the railroad ties, the temperature pretty cool for a Canal Zone resident. We had a touch of excessive profiteering. The only place we could get something to eat was on the train. Most of us ordered a box of crackers, a small tin of devilled meat, and a “pop”—and they made it 50 cts. straight gold for each article, or \$1.50 for a handful of eats. I preached for the Seventh-Day Adventists while in the city.

On April 30th, I left for the second largest city—Quezaltenango. This is reached by rail and an auto ride of forty-two miles from nearby the Mexican border, and also from a few hundred feet above sea level to 8,000 feet up on the mountains. The missionary had gone out on one of his trips; and so, in order to see him, I rode fifteen miles on horseback to where he was holding services. I preached for him that night at a place 9,000 feet above sea level. Next day I returned and preached that evening at Quezaltenango and next morning left at 4:30 in order to catch the 9 o'clock train for San Jose on the coast, where I took a steamer that same evening for Nicaragua. The missionary at Quezaltenango has some seventy organized preaching points.

At Nicaragua I remained a week, and visited among the Baptist and Central American mis-



WAITING FOR "THE HOST" IN SAN SALVADOR

sionaries. I returned to the Canal Zone from there. I did not visit Costa Rica. I had once thought to enter by the Pacific side and return to Cristobal by the Atlantic port, but I did not know what effect the strike had on steamships from the United States, and therefore did not wish to delay much time there. Costa Rica is reached in eighteen hours from here.

I preached sixteen times; traveled, by water and steamship, about 2,000 miles; by gasoline launch, about 80 miles; by auto, about 280 miles; and by railroad, about 950. Lack of conveniences in lines of communication and the difficulty of travel by land by way of the frontiers of the several republics, high rates of steamship lines, etc., make traveling nowadays expensive and cause much loss in time. However, better days are coming. The matter of transportation and good roads, etc., is discussed as never before.

This was my first visit to the countries just mentioned, with the exception that, in 1915, several of us Presbyterian missionaries were obliged to escape into Guatemala from the state of Chiapas on the Mexico side. After spending several weeks in Guatemala and finding that the rebels controlled that part of Mexico, we had to return to Mexico by way of Puerto Barrios and New Orleans.

I wish to say that I saw and learned a lot. I can better appreciate the problems of the missionaries, and also the needs of these republics for the Bible. Let me give you some of my impressions and observations.

Work of the American Bible Society appreciated by the missionaries. They need us still, and a great work is yet to be done. The fruit of the Bible work done by colporteurs during the last generation is in evidence on every hand, and the missionaries are glad to speak of it. I was surprised to know that so many of the preaching points and mission stations

were built upon the nucleus of believers nursed by the preaching of colporteurs. This is especially so in Honduras. I was taken to the house of an elderly lady at Tegucigalpa, where the gospel took hold and where for months our Bible colporteur, Mr. Hockings, as a center to reach the outlying country, held services, and when the Central American Mission came they had several believers to start with. I learned that this can be practically said of all Central America. I believe it, because for years Central America was the neglected mis-

sionary field, and the Bible colporteur was at work there years before any big mission board really began active work.

A brighter day for missions coming. Missionary work and Bible Society propaganda is beginning to be taken seriously by the public. Just as the American Army was insignificant in the eyes of the Central Powers during the first few months of America's participation in the World War, so were the missionary efforts belittled by Rome. The following from one of San Salvador's newspapers of April 9th is most interesting. "Will There Be a Cardinal for Central America?" is the heading of the short article:

Persons who observe the trend of religious affairs say that the Pope at Rome is seeking closer relations with Latin America and the Vatican. No doubt it is for the purpose of counteracting the active propaganda that Protestants are developing in these countries.

The Protestants have founded a religious press and are publishing papers and magazines and tracts; are building churches and schools, and are backed by enormous amounts of money that run into millions of dollars.

The Vatican is preparing itself, likewise, and for that reason has granted decorations and titles to various presidents. It is also increasing dioceses, and it is understood that soon Central America will have a Cardinal.—*La Prensa*.

It is most gratifying to note the growth of mission work in Central America during the last year or two. One mission board sent eight new workers into Costa Rica this year. Another mission is building a \$22,000 church in San Salvador, and they have a \$5,000 property for school purposes. In Nicaragua, another mission is remodeling their church, making it look more like a church, and enlarging its seating capacity so that it will hold four to five hundred. In Guatemala City a \$35,000 church has just been completed, and the same mission board is spending about \$60,000 more on a school building for girls,

and a hospital. The Sunday I was in the city, a certain mission had an attendance of over 360 at their Sunday school, and the offerings amounted to over \$18 U. S. gold, and the rate of exchange was almost fifty for one. There is another missionary who has 70 preaching points in his field, and another has some 40 organized preaching points, with some 12 native workers. In Salvador one mission society has 54 outstations. One of the missionaries there told me: "Oh, the opportunities in Central America are so many! It does seem that many would want to come to Salvador to preach the gospel. This republic is open to the gospel and the Catholic Church knows it!" The present missionary force is inadequate to the demand of the day. I mention all this, because it bespeaks a steady growth and hence the need of more Bibles for the people. The fact that the missionaries are calling for a larger number of leather-bound Bibles is also a healthy sign.

The hunger for education. "When we opened our school we knew that we could only accommodate about fifty pupils in our building, and now we have ninety-five. Many had to be turned away," said a missionary to me. The youth is hungering for an education. It is the easiest thing in the world to get pupils for a school in Central America. Everybody wants to learn English, and the great ambition of a multitude of young men is to go to the States for an education. The schools of Central America do not meet the needs of the day. I talked with several young people going to Mexico to attend school because, they said, the schools in their country "no sirven para nada" (do not amount to anything). I met several young fellows on their way to the States and had most interesting talks with them. They are going early in the summer in order to brush up on English for the fall term. I met many young fellows who are bright and open-minded—young men who are going to do their own thinking and will not allow any one to build a wall around their minds and hearts, and say to them, "So far and no farther." The desire to know something about the outside world is firing the hearts of many.

The old order changes. The next ten years will see wonderful changes in Central America. The old or-

der is dying, the new is being born. There is unrest and discontent everywhere, but it is a healthy discontent. It is that of the growing boy who is outgrowing his clothes and feels out of place, and he will not feel comfortable until the tailor does a neat job. So it is with Central America: her religious, political, economic, and school systems do not fit into this new order; they are of a bygone day, and the need is for a readjustment of values all along the line.

Coming down from Quezaltenango in an auto to the railroad station forty miles away, we passed the slow and gentle oxen hitched to two-wooden-wheeled carts after the type used during Abraham's and Isaac's day. We also passed several women carrying steamer trunks on their backs from the city to the station. Looking out of the hotel window at San Salvador, a stone's throw away was the capitol building of the republic, and I counted ten teams of oxen hitched to wooden-wheeled carts, all in a row, and, shooting by them, the autobus with its freight, leaving behind the scared oxen and the bewildered drivers moving along in their snaillike pace. The auto and the gasoline are playing a great part in bringing in the new day. Good roads are few; but wherever there are places where a Ford or an auto can squeeze through, gasoline is on its job. I bought a postal card upon which were the following words to explain the picture: "Human and animal legs are still the chief means of transportation of people and products in Central America. However, mechanical locomotion is rapidly progressing."

Changing human values. When our steamer arrived at San Jose, the Pacific port for Guatemala, we found the employees of the docks



IN THE MAHOGANY TIMBER, NICARAGUA

on a strike for higher pay. We waited several hours, until the captain went ashore and arranged with some of them to come out and take the passengers ashore in lighters. At the pier and customhouse there were about fifty soldiers. Some one asked why the government did not put the soldiers to work and break the strike. The reply was that things had changed since President Cabrera was forced to quit his post. Those men are soldiers now and only hired for that duty. It is no longer as it used to be; the soldier is somebody now. Under the old régime he received from five to nine *reales* a day and had to feed himself, but now he receives six to seven *pesos* a day. (A *peso* is worth about $2\frac{1}{2}$ cts. and a *real* is one-eighth part of a *peso*.)

I casually picked up a paper and read over the news items, and my eyes fell on the following report of a feast day in a certain town: "Our feast day at Concepcion passed as usual, leaving only another objective illustration of immorality; the free play of all the public vices—that was all. Poor youth! What wild beasts we are! Heaven pardon us!"

I happened to look through the report of the minister of finance of a certain Central American republic, in order to find out for myself how much money was spent for education, liquor, and for the army, etc., and where the revenue was secured. This official must have been a man with a conscience, because he apologized that it was a very poor system of collecting revenue by taxing the liquor interests, for liquor pauperized the people and they were paying out more in the end than they were receiving from the liquor interests. He suggested that Congress study other methods whereby legitimate revenue could be raised. "For the present," he said, "we will have to let good enough alone, because to make a change in the revenue system during the present critical financial condition of the country might do more harm than good."

The United States and Central America. No one understands the Central American as does the missionary. I take my hat off to the missionary, for he, better than any one else, represents and lives the ideals for which America stands. America is still the land of the dollar in their eyes, and they do not understand us, and many Americans do not care a rap if they don't. I have found the men of business affairs with an air of superiority about themselves that is just as nauseating as German kultur. I am convinced that the problem of making the United States and Central America a neighborhood will not be worked out by big business. It would be a sorry day for these countries, if the loyal soldiers of the Cross were not "out of season and in season"

preaching to them from the great Book, of which the Psalmist writes: "The entrance of thy words giveth light."

Financial conditions. The financial condition of the five republics is very bad. The dollar is the standard whereby money values are measured. It is amusing to hear many talk as if the United States was the cause of all their ills. However, everybody knows that the critical financial situation of to-day does not atone for their lack of moral responsibility in money matters. The banks get you at both ends—in buying and selling drafts. We cannot raise and lower our prices on our wares, as does the merchant when exchange rises and falls.

Where does your dollar go? It might be of interest for a supporter of the Bible Society to know where a part of his money goes in Central America. In looking over the accounts of our correspondent in Tegucigalpa, Honduras, I found the following:

	U. S. Currency.	
Shipment of books from New York (4 cases). Value.....	\$275	26
Freight, New York to Amapala, Honduras, covering crating, insurance, etc.....		23 04
Duty at Amapala—2c. per half-kilo.	\$6	28
Handling books at customhouse....	1	57
Pier tax—1c. per half-kilo.....	3	14
5% silver and 5% gold—extra duty charge.....		62
Public health tax, 1c. per lb.....		30
Tax for keeping poor.....		75
<i>Silver</i>	\$12	66
Commission agent's charges:		6 33
Duty declaration charges.....	\$3	50
Handling boxes—40c. per box....	1	60
Commission for overseeing work....	3	00
Freight from Amapala to San Lorenzo by gasoline launch—25 miles.....	4	00
Postage and telegram.....		45
<i>Silver</i>	\$12	55
Commission agent's charges at San Lorenzo:		6 27
For a guide.....	\$0	52
Handling cases.....		80
Freight on autobus to Tegucigalpa.....	8	28
Municipality tax— $1\frac{1}{2}$ c. per lb....	3	40
<i>Silver</i>	\$13	00
		6 50

Discount to missionary to help get the books circulated, 50% on cloth-bound books and 25% on leather-bound books.

A great tragedy. To me it appears so. Five little republics, and only 12,000 square miles larger than the state of California, with a combined population not as large as Greater New York. Guatemala claims to have 40 per cent of the population of the five republics. The smallest of the five has an area of little more than 7,000 square miles. Yet

each one is trying to keep the wolf from the door, in order to satisfy their consummate pride in keeping legations and consulates, etc., among the nations of the world. The frontiers between these five republics, until lately, were regular military barriers. The question of passports—paying when you enter and paying when you go out—together with the many inconveniences of travel from one small country to another, certainly does exasperate and try a fellow's patience.

Purpose and results of the trip. To get a better understanding of the people and see the missionaries personally, in order to co-operate better in the work of Bible distribution.

Several of our correspondents had thousands of portions and other stock that had been on hand for several years. I made a special effort to have such stock disposed of, and with several I arranged to pay the expenses of a colporteur for a few months this year.

I was welcomed by the missionaries wherever I went, and they appreciate the work that the Bible Society is doing. I think some of them feel that we have neglected them a little during the last few years. They would like a little more of the personal touch.

What can we do? We can get in closer touch with these people by doing more publicity work through the various Spanish religious papers published throughout the field covered by these two Agencies. Mr. Mellen has set us a fine example in Mexico.

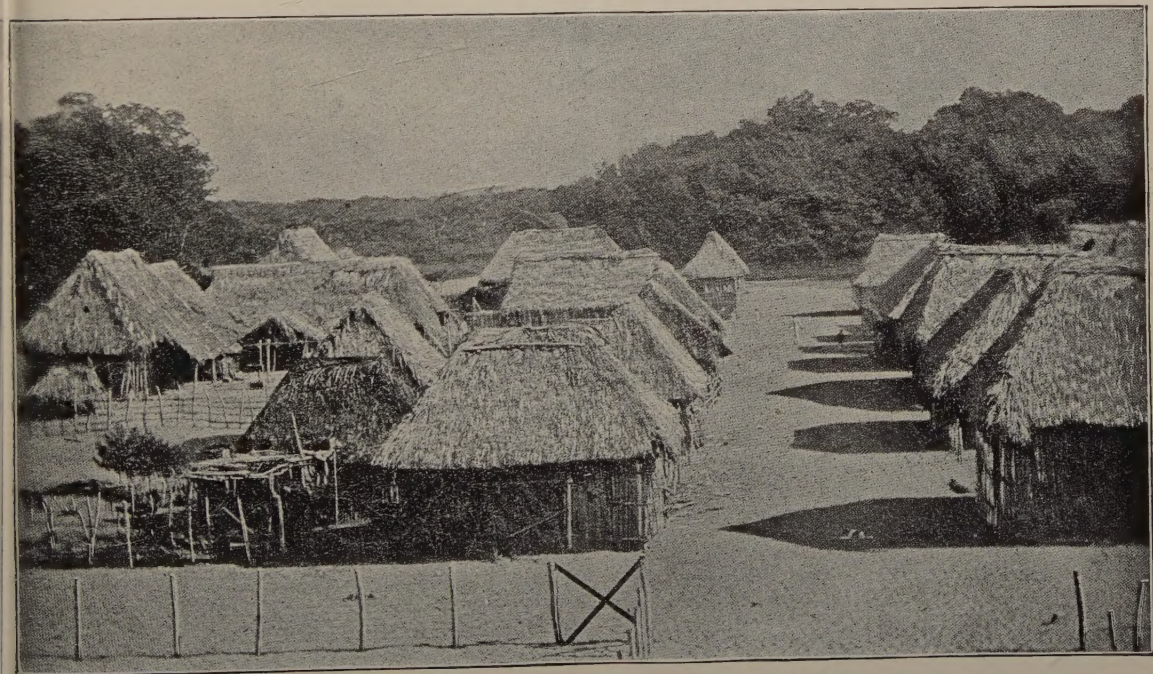
The Presbyterians in Guatemala and also Bogota, Colombia; the Methodists in Costa Rica; the Evangelical Union in Lima, Peru; and Carlos Chapman, Cali, Colombia, publish monthly religious papers of twelve to twenty pages. We should take advantage of such opportunities.

We should have a small and attractive catalogue printed for the Central American republics. I think we could do more business through the mails.

The Agency Secretary should spend more time in the field and hold conferences on Bible work. With great profit all-around interest in Bible work, etc., could be created by preparing illustrated lectures showing what is being done in other countries, and at the same time unfold the treasures of the Bible to the people.

With the proposed railroad lines to be built—especially the one that will link Guatemala with El Salvador—the question of having an Agency Secretary or sub-Agent at Guatemala City is a very pertinent one. (The work on that proposed railroad line has been begun.)

Since Mr. Jordan has decided to return to Cristobal, and we two are to look after the interests of these two Agencies, I am very anxious to exchange ideas with him and work out plans whereby we are going to share responsibilities connected with this work.



SUCH VILLAGES AS COLPORTEURS VISIT IN GUATEMALA

Among the Tai

American Bible Society's Work in Southeastern Asia

By Rev. Robert Irwin, Secretary of the Siam Agency

OUR work is mostly among the Tai people. That is to say, the Tai people occupy most of the territory in southeastern Asia. People of the Western world know little of these Tai, and therefore this article is to be devoted to introducing them; Bible work among them must be left over for another time.

The Tai are an old race. They are also one of the extensive homogeneous races in the world to-day. Cut out a section of the map of Asia along the Irrawady and Yangtse Rivers and snip off the eastern border of China in a line with Cochin-China, and you have roughly the map of the Tai country. The borders will show a slopping over of other

races into the Tai and of Tai into the other peoples, but inside those borders it is solidly Tai, in general. That part of China snipped off is peopled by Sinasized Tai, the only part that has been able to assimilate the Tai. The southwestern part of Burma is Burmese, the eastern strip of Cochin-China is Annamese and Cambodian, and the tip of the Peninsula

is Malay. The Siamese is the only element of the Tai race known to the outside world. A thousand Siamese soldiers shared the trials and triumph on the fields of France.

Half a century ago, when the American Presbyterian Church began work in Siam, it was supposed that the Siamese were the Tai, hence they called themselves the Siam Mission. Later, work was extended among what was then called the Laos, now North Siam. Then Dr. McGilvary's tours discovered that the Shan country to the north was also Tai, and that the Sip Sawng Panna, now in South China—of which Chiengrung is the capital and where a mission station has been opened—was equally so. Then it was found that the Shan occupied a very large part of Burma and north of that again; that east of the Mekawng River, perhaps half of Cochin-China, is Tai, and away to the north and northeast in China they are the same people and speak the same language. Scriptures have been sent to almost all parts of this

broad extent of territory, but not systematically nor in quantity. We have yet to learn our field.

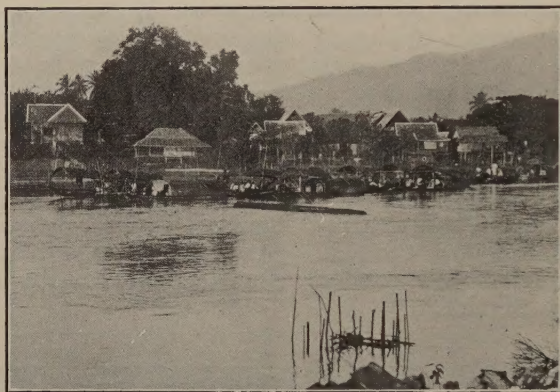
Dr. Dodd (Journal of the North China Branch of the Royal Asiatic Society, Vol. LI, 1920) points out that probably the Tai were the founders of China. At any rate, when the vigorous young China race came from out of the unknown West they found the Tai there in such numbers and civilization that they applied to them the title "Great." The date given to the meeting of these two races is, curiously enough, within one year of that assigned by Bishop Ussher to the confusion of tongues at the tower of Babel, 2208 B.C.

Here, in the grey dawn of history, we are presented with a most interesting picture of the Tai people, evidently settled for a long time in what is now known as China, receiving an unwelcome visitor—the Chinese race—who wanted this land. Naturally there was some fighting; Chinese annals say there was a good deal. From what we know of both races,

there was probably more diplomacy. The Chinese proved the stronger and, though they never conquered the Tai, they pushed them southward and eastward, enough to get nicely settled themselves. Some stayed, and their descendants are there to-day, as far north as the Yangtse River, distinct from the Chinese.

The Tai, so it seems, moved southward along three main routes: into Burma; east of the Mekawng River as far as Cambodia, then turned into Siam; between the Mekawng and Salwin Rivers until they struck the Siamese. These sections are quite distinct. Others flowed eastward to the coast and were either assimilated or continued their journey into the islands beyond. No one has really studied this section of the race yet, except to detect them here and there in Hainan, along the coast of China and through Kwangtung province and in the Philippines. Here is a great untouched field for an enthusiastic ethnologist.

Now, antiquity argues virility, staying powers, self-reliance, experience. Conse-



A RIVER SCENE IN CHIENGMAI, NORTH SIAM

quently, both Chinese and Tai rather resent the presumption of Americans, of a little over a hundred years old nation coming to teach them. To them, it is like a first-grade schoolboy attempting to teach grandfather. Respect for age is one of the crowning virtues in Asia. We of America are slowly learning it—some of us.

Assurance that we possess the priceless treasure in the Christian Bible might well give us a dignified humility in the presence of age and experience. That attitude would commend our religion and give us a tremendous leverage on the people.



TAI AND LAI, HUSBAND AND WIFE

to do these two things, but there is this comfort to Christians in America—for this is almost altogether an American enterprise—that the Siamese church is awake and concerned to do its part in the extension of the Cause.

A Modern Shadrach

By Rev. A. H. Mellen, Secretary of the Mexico Agency

OVERHEAD the fleecy clouds are floating on a canopy of gorgeous blue. A warm breeze is whispering to the tall ash trees along the road as if rocking them to sleep. The uneven sky line of the far-off mountain ridge seems near and friendly, for the air is clear on the wide reaches of the table-land of Mexico.

We are far away from city streets and the harsh sounds of steam and steel, but close to swarthy men in wide round hats, and to many Indian mothers with babies slung over their backs in a shawl.

They are moving slowly toward the high-arched gateway of the cemetery and the fine old stone church, built by their ancestors.

By the roadside there are many booths where yellow wax candles are for sale, and also little metal images, for this makes good business on the feast days in the country. Food is also for sale along the way, for it is the annual celebration at a famous shrine, and the people have come from far and near.

The story is told that long, long ago, down in the clear waters of the spring gushing from the hillside was found a little stone image,—a miracle, a gift from heaven; and ever since the image has received the adoration and devotion of the surrounding inhabitants.

But, who is the man standing close to the entrance of the churchyard and cemetery, right where the crowd is thickest? He has gathered a group of men and women about him, and is offering small books for sale.

He is *your* man; he represents you; that is, if you help the work of the American Bible Society, and of course you do.

The books he is selling are paper-bound copies of the Gospels, the wondrous story of the love of God to all mankind. He is not a brilliant man, and his letters are hard to read, as he cannot spell very well; but he knows well the message of the book he is offering for sale, and, if you get close enough, you will notice that he is doing a very effective form of preaching, as he reads and explains the words.

Call him ignorant, if you like; but, if you take in the situation, you must acknowledge that he is very brave. If some one should stir the crowd against him, loose stones are plenty on the ground, and there would be no possibility of escape.

Some of his hearers are buying the little books, and promise to find some one to read, if they cannot read for themselves.

This is no mere picture of the fancy, for the name of the colporteur, put into English, is Shadrach Cabrera. How strange that his name should be the same as one of the brave men we read about in the book of Daniel, who went into the burning fiery furnace rather than fall down in worship before the image of gold.

But that is the type of man at work all over the world selling Bibles and Gospels for the American Bible Society.

Perhaps a fourth of the Tai race is under the influence of the Christian missionaries and have the Bible in their own tongue. A very decided effort is being made now to extend the mission work to cover the whole race everywhere, and to put the Bible, at least in part, into the various dialects. A lot of money is needed

That Famine for Bibles

By Rev. Arthur C. Ryan, Secretary of the Levant Agency

Some months ago we published an appeal for help in meeting the need of the "famine for more than bread" in Asia Minor. Mr. Ryan's words emphasize that need. We have received some money designated for this specific phase of our work. We shall be glad to be made stewards of all such gifts as friends may be disposed to make.—Ed.

IT is often difficult for some of us to realize how greatly a small Testament or a copy of one of the Gospels is appreciated. Out here it is often almost pitiful to see how happy many of the orphans are to become the owner of a Testament. They have so few things which they may call their own, that they are filled with joy when they are given even a very cheap copy of the New Testament or a small paper-covered copy of the Psalms or one of the Gospels. I have just been cheered by a paragraph in a letter from one of our missionaries in Asia Minor. This man is at work in Tarsus where the Apostle Paul was born. He writes:

Yesterday by mail came the fifty pocket Testaments—just in time. Our boys have a voluntary prayer meeting every Wednesday night, and they asked me to lead. What was my surprise to find thirty-five boys in our little Y. M. C. A. room! These were the ones who came to the prayer meeting and who could best use a Testament; and so I gave one Testament to each of them as a present and wrote in their names and John 3:16. They were surprised and grateful. I told them the meaning of this verse as the center of our religion, and then we all knelt in prayer. It was a wonderful inspiration to be with so many boys coming together voluntarily to pray; and it was good to see every boy in the ownership of a Testament which he could carry in his pocket.

Such work as this is fundamental. If we can only help the coming generation of boys and girls in our schools and colleges to grow up with a knowledge of the Word of God and a belief in its teachings, we shall help greatly to remove the evils in this unhappy land. This is the land which gave us our Bible. For centuries it has had the Scriptures only in an unknown language. In many places the possession of the Bible was forbidden. Following the great war hundreds of thousands of people are without many of the necessities

of life. It seems that this terrible situation is causing these unfortunate people to try to find comfort in the Word of God. Here is our opportunity to bring back the Word to the land from which we received it.

From the distracted city of Erivan, in Armenia, comes this appeal for Scriptures: "We could use almost any number of Scriptures, if we had them. There is a great and constant demand. Alexandropol, Karaklis, and Tiflis are also entreating a supply." In these places there are many thousands of orphans who have no books to read. School-books are far too few to meet the need. Most gladly would these boys and girls fill their minds with the "Good News," if only they might secure Testaments. In one orphanage, where a few copies of the Bible were distributed, the director was besieged by the boys to give each one even a portion of the Bible, that they might read it and call it their own. What better work can we do than to give these unfortunate orphans a chance to learn from the Scriptures the way of life?

This Agency is doing its best to find ways and means to supply the demands of the field. At present there are many difficulties in the matter of transportation. War is still going on in much of our field. Outside of the larger and more closely guarded cities, brigandage and lawlessness are common. The heavy expense connected with production and circulation rapidly reduces our small appropriation for this work. However, we are encouraged by the increasing demands. The suffering and sorrow of the present time may be one of God's ways of preparing the fields for a rich harvest. Our hope is that the way may soon open so that we may respond to more of these appeals for the Scriptures.

A CORRESPONDENT, Mr. Vicente Mendoza, a Sunday-school missionary of the Latin-American Mission in Los Angeles, Cal., writes concerning Universal Bible Sunday:

"Perhaps it will interest you to know what reasons were given in a Mexican congregation in Los Angeles to the question: 'Why I love the Bible?' put by the pastor. Some of the answers were the following:

1. Because it is the Word of God.
2. Because it helps us to know our Lord Jesus.
3. Because it is a witness to the existence of God.

4. Because we reached salvation when we believed it.

5. Because it is the light of God to take us out of darkness.

6. Because it brings to us the knowledge of light and truth.

7. Because it teaches us to love each other.

8. Because it makes us know the divinity of Christ.

9. Because the Bible brings to us the hope of Heaven.

"All these answers were given by men and women of the common people who are members of our church.

"I am sure the Bible Day was a great blessing to our people."

Revolutions in Mexico

By Rev. A. H. Mellen, Secretary of the Mexico Agency

HE happened to be an electrical engineer. Comfortably seated in the Pullman car, he was talking to a friend, and some one remarked that he was just back from Mexico.

A dear old lady, deeply interested in that troubled land, drew near on the chance of hearing the latest bit of news, and she heard him say: "Three thousand revolutions a minute." With hopeless terror in her face, she sank back into her seat, saying: "How terrible! I really didn't s'pose they came that often!"

Different kinds of revolutions, yes. Some just whirl things around, tumble them over and over and mix them up generally; but there is another sort with a steady, business-like hum, which produces heat, light, and power.

Both sorts have been going on in Mexico; but, at the present time, the topsy-turvy kind is on the decrease, and the other is gaining in speed and efficiency.

No one knows this better than the man who takes care of the business of the American Bible Society.

The revolution of ideas and ideals is going on in all parts of the country, and the demand for Bibles and Testaments is much greater than it has ever been before.

The missionary work of the various boards is rapidly increasing the influence and power of Christ and the gospel in places well distributed over the whole republic, and the true source of all of the ammunition used in this revolution is the Bible, the Word of God, the Sword of the Spirit.

Where does this ammunition come from? It comes from the gifts of all of the churches at home to the work of the American Bible Society. There is no other institution in the

country which means the whole Bible to the whole world as its whole duty.

Here is a picture of one of the revolutionists of the new and better type in Mexico. If you knew him, his courage, his push, his originality, and keen sense of humor, you would own up that the three-thousand-a-minute type applies to him.

His name is Carlos Rivera. He is a student in the Baptist Theological Seminary, and during his vacation of three months is selling Bibles and portions for the Bible Agency. He will be able to return to his studies with a little extra fund for books

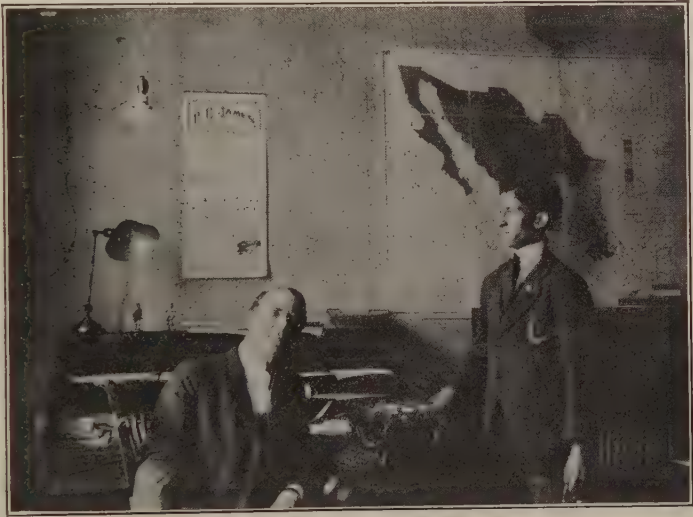
and clothing, not on account of any liberality on the part of the Bible Society, but because of his own energy, tact and genuine hard work in selling Bibles in out-of-the-way places.

While Don Carlos is a good Baptist, he is absolutely true to the great principles of world-wide Bible circulation, and he does not stand alone in the pattern of patriotism which

he lives; he stands for a type which is on the increase. The strong element of youth in the last National Christian Convention in the city of Chihuahua proves this beyond dispute.

The success of this form of revolution means the coming of internal peace and international friendship; but, like every other revolution, it must have ammunition. This ammunition is the Bible for all of the people of the country.

Will the people of the home churches see that the ammunition is furnished by their gifts to the great work of the American Bible Society?



SECRETARY MELLEN AND CARLOS RIVERA IN THE OFFICE OF THE MEXICO AGENCY*

*NOTE: The map on the wall in this picture indicates the division of territory among the various mission boards working in Mexico

Visiting Church Councils

By Dr. H. C. Tucker, Secretary of the Brazil Agency

THE organization and development of presbyteries, synods, conferences, conventions and councils on the mission field are signs of progress. The work of the Bible Society stands vitally related to these movements, and has been an important factor in the achievement of such results. In Brazil the Bible Society's representative is always a welcome visitor and is given a sympathetic hearing. Increasing interest and financial contributions by the organized churches in Brazil are indications of gratitude for, and faith in, the work of the Bible Society.

Visits to these church councils give occasion for observation, gathering information, and for helpful fellowship. The trips often lead in the pioneer tracks of the Bible colporteur. Within recent months I have had the privilege of attending a half dozen of such gatherings. More than twenty-five years ago, together with a colporteur I was on a trip through the great coffee belt of the state of São Paulo. After a day's run

by rail on a new road, we stopped for the night at a small station of only a few houses, and lodged in a little rough building, by courtesy called a hotel, kept by an Italian immigrant. A few copies of the Scriptures were sold to some who could read. On occasional visits during the quarter of a century, one has observed the gradual building up of a substantial town of forty or fifty thousand inhabitants. The seed of the Word sown at different times has been producing its harvests, and a community of Evangelical Christians has been established. The Methodist church in the town recently entertained the annual conference. It was an inspiration to be present and hear the testimony to the power of the Word, the value of the colporteur's work, and the service the Bible Society is rendering. In this town the Bible Society supplies Bibles to a prosperous girls' school,

in which the Scriptures are taught daily. The teachers make it a rule every year to present a Bible to each girl who completes the course.

In visiting other towns, especially off the railroad, one sees many of the pack mules (page 175) upon which the colporteur must depend. This is one of the most common and indispensable means of transportation for delivering supplies of Scriptures through the great interior of Brazil, where there are no railroads or highways for wagons and automobiles.

On another recent occasion, I was present at a district conference in a small railroad town, through which one of our colporteurs passed a few years ago and sold several copies of the Scriptures. He extended his work out into the country, and a number of farmers and farm laborers became interested in the gospel. A missionary visited the section, developed the work, and organized a church. The congrega-



ON THE WAY TO CONFERENCE
Native pastor (left) and presiding elder (right) welcoming a group from the country

tion now has its own building, a parsonage, and is served by a native pastor, who may be seen at the left in the adjoined picture with a child in his arms. The presiding elder of the district is standing to the right; the two are welcoming a group of people coming from the country in an oxcart to be at the meeting. This is their automobile or carriage and horses, which is drawn by three yoke of oxen, their only way of traveling except by horseback or on foot.

Another picture (page 175) gives the members of the conference. Several things of striking interest to supporters of the work of the Bible Society may be noted. There are only two foreign missionaries in the group of twenty-five. In the number there are two women delegates, the law of the church having recently made women eligible to membership in the conferences. The reading and teaching



MEMBERS OF THE CONFERENCE
23 Brazilians; 2 foreign missionaries

of the Bible within the last half century has brought about a most notable change with reference to woman's position in society, and the cause of female education has received a great impetus.

The second from the left in the front row is the picture of a preacher, who was for twenty-six years a priest in the Roman Catholic Church. He was sent by his bishop to drive the Protestant missionaries out of a prosperous town in his state. He obtained from the bishop special permission to buy and read a Protestant Bible, that he might know the false doctrines he was sent to refute. The reading was the beginning of his conversion. The story of his first intention to have a pair of slippers made of the leather covers of a Bible presented to him by Dr. Lander, president of Granbery College, and then the great change that came in his life, was told in the BIBLE SOCIETY RECORD of September, 1919, entitled "A Pair of Slippers—The Story of a Converted Priest."

The second in the back row on the left, standing in the door, is a man who, after enjoying special educational advantages, was a priest in the Roman Catholic Church for a number of years. He became dissatisfied, left the priesthood, entered business, and was happily married. The union was blessed with a bright little girl, who was the pride and joy of her parents for a few short years. They were left disconsolate and heartbroken when she was called away to the skies; they found no comfort in their religion and sought relief in vain in other cults. Finally a voice seemed to say to try the book that is in the house of a relative, Antonio by name. A Bible colporteur had sold this book to Antonio, who

through its teaching had been led to Christ. As the grief-stricken father began to read and study its pages, he likewise found the Saviour of all comfort and grace. Rejoicing in the knowledge of salvation and the peace that passes all understanding, he decided to give up business, sell out, and devote the rest of his life to preaching the gospel of the kingdom. He is now the pastor of a church in the capital of the Republic of Brazil.

The second man from the right in the front row is one of the most faithful and successful colporteurs at work in Brazil.

While standing one day near the door of the church, I caught a snapshot of a milk wagon drawn by four oxen bringing the customary daily supply of milk from some of the farms, to be shipped to a neighboring town.

I was recently invited to address a Baptist convention, where I heard thrilling words of testimony as to the power of the Word of God to enlighten and lead to salvation.

In the Synod of the Independent Presbyterian Church I spoke of the coming centenary of Brazil's independence, and suggested that we might ask the Bible Society to print an edition of the Portuguese Scriptures in commemoration of the event. The idea was taken up most enthusiastically and unanimously approved.

At another time I had occasion to address a Synod of the Presbyterian Church in Brazil. The General Assembly of this church passed a resolution at their last session requesting that once a year a collection be taken in each congregation for the Bible cause. It is pleasing to note that a number of churches have already sent in their offerings.

The time is coming when we must think of a Brazilian Bible Society or, at least, a Brazilian Auxiliary.



PACK MULES—THE COLPORTEUR'S FRIENDS

The Bible in Circulation

Progress of Bible Study among the Colored People

By Rev. Charles S. Haynes, Sub-Agency Secretary, Memphis, Tenn.

THE experience of the Memphis sub-Agency Secretary and his co-workers is that our colored people are always willing to listen to the story which we relate concerning the intrinsic value and spiritual power derived from daily Bible study. We leave no stone unturned to impress upon each individual that his personal life, his home life, and his contact with his fellow-men become richer, deeper, fuller, and more meaningful, if the great truth contained in the Bible is correlated with the experiences of life.

A short time ago, the opportunity was given me to address the Bible Study Class of the Fireside School at Nashville, a class composed of mothers and daughters, the instructors being consecrated teachers. After the meeting, in personal conversation with many of the students, the verdict of each of them was that by careful and prayerful daily study of the Bible, they had ceased to be pessimistic; their eyes were fixed upon the star of hope; their faith was unwavering and they were able to see that the great purposes of God were being worked out in the experiences of the human family.

Again, we do our utmost to make clear to them the complete satisfaction one may experience from daily Bible study. Some time ago I was invited to address the Bible Band Group at St. Stephens Baptist Church in this city. The subject for discussion was "The Soul's Satisfaction." The members of the group were asked to give short testimonies, and each individual stated that the soul's satisfaction came very real to them in their daily study of the Bible.

The question arises, Are there any apparent or real difficulties in our efforts to place the Bible in the hand of each individual and in every home? During these busy times when it is evident that materialism is the keynote of the age, we encounter great difficulties in our efforts to circulate the Scriptures. We often face people who have never possessed a Bible and are in no way inclined toward religious life; but these same people will give the Bible man an attentive audience while he relates his story.

What we need in each community is a group of consecrated people known as the Bible Circulation Club, the objective being for the members of the club to visit each home indiscriminately for the purpose of reading and explaining Bible truth. We believe that this will leaven the whole lump.

Our workers have discovered that the family altar does not have the place in our homes to-day that it had in the days of the early fathers. This presents a serious difficulty and a real need. We believe that constant and concentrated Bible study will revive the family altar which has been broken down.

With a pure motive, concentrated mind and heart, single purpose, consciousness of the needs of the people, and a very real and rich experience of the reality of the Bible truth and of the fruits of Bible study, the Bible man and his co-workers are seen daily circulating the Scriptures with this motto: Everybody possess, read, and study the Bible.

• • •

IN what the *Boston Transcript* calls "one of the most thrilling addresses delivered before the Women's Summer School of Foreign Missions" at Northfield during July, the Rev. Frank Eckerson, a missionary of the Reformed Church in America, stationed in China since 1903, told of the Jew, born in Russia, who, having voted in America five years, was reading a New Testament for the first time. Laying down the book one day when he had nearly finished the Gospel according to Matthew, he said, "Say! Do you know what I'd do if I had the money? I'd give one of these books to every man in the world. If everyone knew what is in this book the troubles of

the world would be over." What a naive testimony to our belief that the real matter with the world is sin, and the only cure is Jesus!

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THE *International Review of Missions* aims to place at the disposal of missionaries the best thought of the missionary body in all fields and branches of the Christian Church. It will appreciate a brief statement from any missionary readers of the three problems on which they most feel the need of help. Suggestions should be sent to the Editor at Edinburgh House, 2 Eaton Gate, Sloane Square, London, S. W. I.

Notes and Comments

ADVICE well worth consideration and application is the following given by the *Christian Advocate*, of Nashville, Tenn.:

If those who find the study of the Bible, when approached through many of the textbooks and other Bible helps of to-day, a tedious and difficult procedure, would undertake the study of the Holy Scriptures through a study of Bible characters, we believe that they would soon find Bible study to be both delightful and profitable. The problems of authorship, dates, and textual criticisms have their value; but the moral and spiritual meaning of the Scriptures can best be understood by the average reader through a study of the lives of the men and women of the Bible.

IN the October number, 1920, of the *Record of Christian Work* reference is made to mission interests in Haiti and San Domingo. Especial attention is called to the work of Colonel Lane, American Army officer, now minister of education. It appears that he has organized a system of rural schools with gardens planted in connection with them, and Porto Ricans trained in agriculture have been brought over to help in the agricultural education of the Haitian youth. Old stables, jails, and other buildings are being cleared out and improvised into school buildings. The writer says Colonel Lane's objective is the instruction of the entire childhood of the island in reading and writing. In this way he is making straight in the desert a highway for colporteurs of the Bible Society.

At a farmhouse in Japan a woman asked a colporteur to let her have some of his medicine. She had mistaken him for a hawker of patent remedies; but she bought a New Testament for the healing of her soul. A cobbler near Naples begged to be allowed to mend the boots of one of our Italian colporteurs: "I have read what our Lord said about giving a cup of cold water, and I do it for love, because it is pleasing to him. Whenever your boots need mending—the boots you wear out in selling the gospel—come to me, and I shall seem to have a share in this holy mission."

MR. H. G. WELLS, the famous novelist, who has just written a history of the world that starts even farther back than Washington Irving's "Knickerbocker's History of New York," has been interesting American readers, in two articles recently published in the *Saturday Evening Post*, in the need of a new

Bible which is to go on where Revelation stopped and bring everything up to date.

The suggestion is fascinating in its audacity. Unquestionably the Lord has been at work in the world since the Apocalypse was written. Jesus said, "My Father worketh hitherto and I work," and marvelous have been his activities in the sifting of governments and people, in the glories of literature, in the sacrifices of missionaries, and the creating of new churches all over the world, rivaling the Acts of the Apostles. And the apocalyptic gift has not been wanting in these centuries. But who could do anything other than dream of making actual a survey of all this, and what would it be worth if it did not have the inspiration of the Holy Ghost and writers were not moved by Him to select what should be recorded? The Bible stands out unique and separate because of such divine authorship.

One does not want to be uncomplimentary, but when one reads the Bible and compares it with Mr. Wells's review of history, there seems no necessity of argument. The idea, however, is refreshing, in that it brings out so clearly the unrivaled supremacy of the Divine Book.

IN his address on the work of evangelistic missionaries at the Des Moines Student Volunteer Convention, the Rev. R. H. A. Haslam gives an insight into the practical things of the Bible work in mission lands:

As evangelistic missionaries, you will go out with your tents and pitch them in the villages. Then you will go in and talk to the people in their courtyards, and to the men sitting in the shop. You will talk to them about Jesus Christ. You will tell them to come up to you for your lantern meeting in the evening. You will have your lantern sheet spread over bamboo poles, and will throw pictures on the screen and explain the life and death and resurrection and mission of Jesus Christ.

What holy moments those call up! Here is a Brahmin boy—fourteen years ago he heard one of those lantern addresses and took away a copy of the little Gospel that was provided by the Bible Society for him in his own tongue. Years afterwards, I found that young fellow in another village. I had never met him but once in the meantime. He had a group of eleven boys, who had come out of high school, and was studying with them from the New Testament. There were eleven or twelve of them studying together the Testament as a result of the work out in camps.

You will be allowed to stand in *melas* and preach to the great bodies of men that come together in those

melas or religious festivals, and will be given this unique opportunity of disseminating God's Word in the languages of the people by the hundred copies. The work that is being done through the Word of God being disseminated is bearing fruit and preparing the hearts of those people to receive the content of the message. You will be allowed to sit in the bazaars, talking to two or three at the beginning about Jesus Christ, about his message of redemption, and then you will get a group gathered about you. As you talk to them of the profound things, you will hear perhaps this word more often than any other, "that is fundamental." And then men will come up and ask you for a copy of the Scriptures, the copy of your sacred Book.

A BIBLE has recently been presented to the King of Spain bearing this inscription:

The Baptist Young Men's Christian Association of Havana, as a lasting remembrance of the delightful visit of the beloved Spanish "Alfonso XIII" to the hospitable shores of Cuba, dedicates to that admired monarch this Bible, which is the most eloquent symbol of the love and brotherhood which will always exist between that great nation and this beautiful pearl of the Caribbean. Read it, Your Majesty, and you will be wise; obey it, Your Majesty, and you will be holy; believe it, Your Majesty, and you will be saved.

We are sending to you this token of our high esteem and the true fellowship which unites us to all Spanish peoples, by the courtesy of your own Vice-Admiral Cornejo.

EXTRACT from a letter dated December 21, 1920, from Frederick C. Glass, superintendent of South American Evangelical Union Department of Colportage and Gospel Literature, Maceió, Brazil:

I have just returned from a most remarkable pioneer journey through the extreme southwestern region of the republic, where we had enormous sales of Scriptures, right in the old Jesuit empire of *missões*, never traversed by Bible colporteurs. It is just the kind of work we wish your great Society would enable us to do in this neglected north.

MANY years ago, during the reign of Queen Victoria, and when Porfirio Diaz was president of Mexico, a captain of the British Navy was sent to Mexico to begin the establishment of a navy, and the man sent was named R. Carey Brenton.

After some years of service for the Mexican government, Commander Brenton left the work of the navy and devoted himself to the evangelization of the country by means of the circulation of the Bible and Gospels and tracts. With absolute surrender of himself and all that he had to this work, he has gone on year after year, tramping for long distances on the lonely mountain trails, and over the feverish plains of Mexico, until, on April 18, 1921, he went to his eternal rest.

As far as is known at the Bible Agency in Mexico City, he died almost entirely alone, and in a small village of the state of Guerrero, called Ometepéc. He had formed a desire to

open a rest house for the donkey drivers on one of the trails coming over the mountains in the state of Oaxaca, but was unable to accomplish this on account of fanatical opposition.

For about a year he had been directing the work of one of the colporteurs of the Bible Society in that section. A saint of apostolic life and zeal, his departure calls for volunteers to carry on his work. He has received his deserved promotion.

THE American Bible Society co-operates with the Bible Society of France in its work in a section of the world where the Bible has not been the open book it has always been to us. These letters reveal gratitude for the grants of money and of several thousand New Testaments recently made.

Paris, April 20, 1921.

DEAR SIR: We have the pleasure of acknowledging the receipt of, and thanking you for, your gift of \$1,000 for our Bible work, which we continue to recommend to your kind beneficence.

Please accept, dear sir, our heartfelt Christian greetings.

E. BERTRAND.

Allow me to repeat here that we thank you most heartily for the fine gift of \$1,000 that you have sent us on behalf of the American Bible Society.

We regret exceedingly to learn that you cannot take part in our Semi-Centennial next Sunday, April 24th.

I will send you a copy of my report, in which I express our appreciation of the constant and loyal support that the American Bible Society has given the Bible Society of France from the very beginning.

Thank you very much for sending the 29,000 Gospels of Mark in French and English.

I am sending you some very interesting letters about the Pocket New Testaments which you so kindly sent us. Cordially yours, E. BERTRAND.

4, Impasse Milcent, Paris, March 2, 1921.

DEAR MR. BERTRAND: The nicely bound Testaments you gave me are quite a success. They are very pretty and very easily carried in the pocket. Besides, the translation is excellent—such correct and elegant French and at the same time so faithful to the original Greek. I have compared a number of passages that, in other versions, seemed vague and quite impossible, but that in your version—the Synodal—are admirably rendered. It is with great satisfaction that I distribute your version of the Bible, and New Testament.

Yours very sincerely, in the Master's service,
WILLIAM F. BELLINGER.

(Author of "Certitudes et Reflets, ou Les Beautés de l'Evangile," and colporteur for the Baptist Evangelical Church. A Canadian.)

Bourg-en-Bresse, February 2, 1921.

MY DEAR DIRECTOR: I am deeply touched by your gift of New Testaments for the soldiers and for the people of Catholic faith here in Bresse. I would be very grateful to you if you would say to our Christian brothers of the American Bible Society that we shall give these Pocket New Testaments to the young soldiers of Alsace-Lorraine who have again become citizens of France, of which we have a large contingent in Bourg in the Twenty-third Infantry.

With most affectionate regard,
PASTEUR LIOTARD.

From the Field

The letters and reports which come to the Bible House from all over the world are full of interesting and inspiring material. As we read the following narratives, we have little difficulties in seeing our workers at work and the Bible at work here and there over the continents.

FROM THE BRAZIL AGENCY:

DR. JOSÉ CARLOS RODRIGUES has just had published his great work (two volumes) on the Old Testament. He had the printing done at Edinburgh; and on his arrival at Rio with a few copies he called and made me a present of the first set. I greatly appreciate the attention and the gift; am reading it with deep interest. This is a marvelously valuable contribution to Biblical literature, of which there is very little in Portuguese. * * *

I met in the Methodist District Conference the president of the Granbery College at Juiz de Fôra. He told me of a very interesting conversation he had recently with a prominent official in the city government, who said to him, "Mr. Long, you would be surprised to know how many persons in this city are reading the Bible. I know there are many who do not attend your Protestant church. I see the Bible in their homes, and I hear them talk about it."

H. C. TUCKER,
Agency Secretary.

FROM MEXICO:

One of the colporteurs for the Mexico Agency sends to the Secretary of that Agency the following letter, which shows a very marked change in the attitude of the people towards the Bible, and also towards the authorities of the Roman Church. The following is a translation of the letter:

As I was going from one village to another in the state of Veracruz, and the towns were not very far apart, I was told that the priest in one of the places on my line of travel had warned his people about my coming. He had told them that a man would come among them, offering to give away books which were very bad books indeed and must be burned up as soon as they were received. The few people who happened to be in church when this warning was given, went home and told their neighbors about it, and the report was generally circulated.

The result was that just as soon as I reached that village the people began to gather about me to buy the books, and at night more came to the hotel to ask about the books and how much they cost. Some said that the priest told them the books were very bad, and, instead of contradicting the statement, I

advised them to read the books and judge for themselves.

I had planned to make quite a long trip, and had started with a good stock, but was obliged to return from this place, for they took every one of the Bibles and portions I had.

(Signed) JAIME IBÁÑEZ.

Rev. L. P. Van Slyke, one of the 1920 additions to the mission force in Mexico, was very much impressed by an incident which occurred in the Oaxaca church soon after his arrival. A family of strangers appeared one Sunday at the afternoon service—an old woman, a half-grown boy, and two small children. The men were dressed in American business clothes except for their sombreros. The little party remained after service, and to the surprise of the missionaries announced that they wanted the children baptized. The head missionary questioned the group carefully and found that they had a clear grasp of the differences between Catholic and Protestant teachings. The family had originally been Catholic, the father of the children said, but forty years before his father had come somehow into possession of a Bible. From reading it he had come to believe in Protestantism and had refused to have his children baptized until he could take them to a Protestant minister. No missionary ever had passed through the little village in which the family lived, and no evangelistic service ever had been held there. And of course none of the family ever had joined a church. But they all were out and out Protestants.

This incident, says Mr. van Slyke, is just an illustration of the hidden results of Protestant influence and is fairly typical of the work in Mexico to-day.—*The Continent*.

FROM THE LA PLATA AGENCY:

About nine years ago a section foreman on the railroad attended, out of curiosity, a gospel meeting in La Union. He was in a semi-drunken condition, as he himself testifies. But he was able to hear and understand some of the preaching. Brother Diener, who was then pastor of that congregation,

spoke of the assurance of our salvation, and repeated that he was positively sure that he was saved. This expression proved more than our self-righteous friend could bear, and in a rage he said to the men who accompanied him, "*Vamos* (let us go), why should we remain any longer to listen to such nonsense?" He left the hall in a rage; but these words of our brother did not leave him. The impression was deep and lasting, and many times he kept thinking, "Well, it may come true what this man says."

Time passed, and our friend continued in his course of sin, notwithstanding the fact that he and his whole family were fervent Catholics. He returned to the chapel again during the ministry of brother Manuel Gomez. This time he was in a different frame of mind. His old prejudices had partly disappeared, and he was sober. After listening to the preaching, he felt he was a sinner and was on the way to the sinner's hell. After the meeting, he asked for a Testament, which was gladly given him. He took it home and literally devoured its teachings. Conviction deepened in him, and the proud Pharisee yielded to the Spirit's call and was saved.

After his conversion, his life was a pure and clean one. I am sure his example would put to shame many of our Christians in the homeland, who have much more knowledge of the Scriptures, and many more privileges. It cost him a struggle to give up his vices. It is an encouraging feature of our work that, when these people get saved, they know they must lay aside all vices. Our brother suffered much, but he got the victory.

From the time of his conversion, our brother began to work for the Lord. He invited the workmen under him to the meetings, some of whom were gloriously saved. His wife held out against him and the gospel for a month or so, but finally yielded and was saved. His joy was great for this victory. They now became regular attendants at the meetings, even though they lived three miles from the chapel. Distance, darkness, and rain could not keep them from attending the services, and they always brought some one with them. Brother Gomez began holding services in his home for the convenience of his family, workmen, and neighbors.

The railroad company saw in this faithful brother a valuable man, and he was promoted to be a helper of the district foreman. Finally, he became a district foreman—a position he now occupies. His new position demanded his removal from La Union to Mailef. Here

he soon gathered about himself his workmen, section foreman, and the people around the station, and preached the gospel to them. The result of this preaching is a group of eight believers.

It is worthy of notice that, even though our brother occupies quite an important position, which brings him into frequent contact with the principal employees of the railroad, he has not become puffed up, nor has he left off preaching. On the other hand, he speaks to all he comes in contact with, the aristocrats as well as the poorest of the poor. You, who live in such a democratic country as America, may not see the importance of this matter as I do; but in this country so full of Spanish pride and vanity, it is a disgrace for a gentleman to associate with the poorer element, or even to be seen working or carrying any packages on the street.

Indeed, I have often listened to our brother praying with tears for all his workmen, and even the very poorest of them. His workmen all look up to him as a father and have the greatest respect for him.

Do missions pay? I am sure this instance proves that they do. I would also have you know that this is not an isolate case. My dear brethren, this case of salvation has been made possible through your prayers and gifts. I am sure this could be duplicated many, many times, if we had more men and means. The whole of South America is open before us, and we have much more than we can do to hold the stations we already occupy.

F. G. PENZOTTI,
Agency Secretary.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

LEGACIES

Hall, Henry M., late of Pittsburgh, Pa.....	\$50 00
Lavery, Richard, late of Mt. Vernon, N. Y. In memory of his deceased sister, Jane Jordan.....	935 00
	<u>\$985 00</u>

HOME AGENCIES

Atlantic.....	\$4,748 42
Central.....	2,018 40
Colored People of the U. S.	2,082 73
Eastern.....	607 76
Northwestern.....	3,105 94
Pacific.....	1,917 06
South Atlantic.....	2,185 74
Southwestern.....	2,248 25
Western.....	1,410 15
	<u>\$20,324 45</u>

RECAPITULATION

Legacies.....	\$985 00
Gifts Subject to Life Interest.....	9,251 70
Auxiliary Societies on Donation Account.....	1,448 02
Auxiliary Societies on Book Account.....	3,750 95
Home Agencies.....	20,324 45
Foreign Agencies.....	70 00
Returns from Scriptures Donated.....	12 20
	<u>\$35,842 32</u>

GIFTS SUBJECT TO LIFE INTEREST

Amounts received during the month.....	\$9,251 70
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FOREIGN AGENCY

West Indies.....	\$70 00
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From Home Agencies and Included in Home Agency Receipts

Donations from Auxiliary Bible Societies:	
Augusta Bible Society, Staunton, Va.....	\$16 15
Female Bible Society, Philadelphia, Pa.....	150 00
Pennsylvania Bible Society, Philadelphia, Pa.....	906 70
Gettysburg Bible Society, Pa.....	100 00
Somerset County Bible Society, N. J.....	500 00
Gifts from Churches and Organizations.....	1,836 09
Gifts from Individuals and Other Sources.....	354 73

RETURNS FROM SCRIPTURES DONATED

Marine Hospital N. 3, Buffalo, N. Y.....	\$0 46
Presbyterian Board of Publication and Sunday School Work, Sabbath School and Missionary Dept., Philadelphia, Pa.....	11 74
	<u>\$12 20</u>

MISCELLANEOUS

From Trade Accounts.....	\$1,301 28
" Sales of Waste Materials.....	73 50
" Salesroom.....	2,648 46
" Bible House Rentals.....	7,842 94
" Gifts from Churches and Organizations.....	17,210 61
" Gifts from Individuals and Other Sources.....	3,790 98
" Bible Society Record.....	13 10
" Diffusion of Information.....	83 65
" Legacies and Gifts as Permanent Trusts.....	30,002 80
" Investments Subject to Life Interest.....	6,930 56
" Available Investments.....	1,178 27
" Available Investments.....	15 78
For Transmission Abroad.....	2 50
From Burr Legacy.....	619 24
" Alden Mem'l Fund.....	14 89
" Alex. W. Ogg Fund.....	214 47
For Church and Other Appeals.....	74 50
	<u>\$72,017 53</u>

Total Cash Receipts.....	<u>\$107,859 85</u>
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JOURNAL ENTRIES

Liberty Bonds, etc., received during the month, par value as Gifts Subject to Life Interest.....	<u>\$1,848 30</u>
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CASH STATEMENT FOR JUNE, 1921

RECEIPTS

From Auxiliaries.....	\$3,750 95
" The Trade.....	1,301 28
" Sales of Waste Materials.....	73 50
" Salesroom.....	2,648 46
" Bible House Rentals.....	7,842 94
" Gifts from Auxiliaries.....	1,448 02
" Legacies.....	985 00
" Gifts from Churches.....	17,210 61
" Gifts from Individuals.....	3,790 98
" Returns from Scriptures Donated.....	12 20
" Bible Society Record.....	13 10
" Home Agencies.....	20,324 45
" Foreign Agencies.....	70 00
" Perpetual Trust Funds.....	30,002 80
" Interest on Available Funds.....	15 78
" Investments Subject to Life Interest.....	6,930 56
" Burr Legacy.....	619 24
" Alden Memorial Fund.....	14 89
" Ogg Legacy.....	214 47
" Available Investments.....	1,178 27
" Diffusion of Information.....	83 65
For Transmission Abroad.....	2 50
" Annuity Account.....	9,251 70
" Church and Other Appeals.....	74 50
	<u>\$107,859 85</u>

DISBURSEMENTS

For Manufacturing Depart.: Materials, Wages, etc.	\$24,957 73
" Depository and Salesroom—Salaries, Boxes, Cartage, etc.....	2,884 25
" Scriptures Purchased.....	310 30
" General Salaries and Expenses.....	4,224 76
" Treasurer's Office—Salaries and Expenses.....	1,135 58
" Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	4,632 44
" Exchange Paid.....	19,100 00
" Remittances to Home Agencies.....	12,931 24
" Remittances to Foreign Agencies.....	5,075 49
" Bible Society Record.....	35 00
" Pensions.....	333 33
" Income Payable to Beneficiaries.....	2,376 77
" Diffusion of Information.....	2,332 75
" Legacy Expenses.....	395 50
" Library.....	51 02
" Translation and Revision.....	60 00
" Transmission Abroad.....	149 90
" U. S. Trust Co. (Trust Funds).....	184 63
" Church Budget Costs.....	1,017 26
" Church and Other Appeals.....	1,678 28
" Miscellaneous Home.....	534 16
" Miscellaneous Foreign.....	806 57
" Surplus.....	213 35
	<u>\$85,360 91</u>

Cash Balance from May, 1921.....	5,677 95
	<u>\$113,537 80</u>

Cash Balance to July, 1921.....	28,176 89
	<u>\$113,537 80</u>

THE COLPORTEUR

The Man with the Wonderful Book

By Ralph Welles Keeler

The Book of books, fair treasure of the ages past,
He brings to those who need the joyous light of life.
O'er village green, in marts where townsmen meet,
Amid the city's burdened toil and heartsick strife,
He bears the Book.

Across the prairie, in the forest's depths, alike;
Paths smooth or rough, in rain or sunshine, cold or heat,
The mountain passes and the valley's cool, dark way,
Are all familiar to the tread of his untiring feet,
Who bears the Book.

The ships that sink below the line of sea and sky
Have hailed him. In the shore's dread dives his voice has rung,
And alien, native, mingled in their common woe,
The praise of God, the Father's love, of Christ, have sung,
When came the Book.

On ship of desert o'er the blinding, burning sand,
With donkey load in land where Cortez once held sway,
Across the Alps, along the road that leads to Rome,
By dog-cart, pony-cart, or mule, he brings the dawn of day,
Who bears the Book.

In Siam long his bullock cart the Book has borne,
With China's barrow, street stand in Japan, or where
His pitched tent waits for Filipino heart to wake,
In quaint Korea, Zulu kraal, at Hindu fair;
He bears the Book.

What race or color, white, black, yellow, red,
By him forgot, as daily at his wonted task
He sees the message-leading men to God above.
The Word to him was "Hasten, nor fruitless question ask,
But bear the Book."

*This striking poem is taken from "THE ONLY WAY OUT OF THE DARK,"
the exercise specially prepared for the use of Churches, Bible Schools, Young
People's Societies, Young Men's and Young Women's Christian Associations
and kindred organizations in connection with*

UNIVERSAL BIBLE SUNDAY—NOVEMBER 27TH

LAST SUNDAY IN NOVEMBER

Send for free Bible Sunday literature to

AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK